

CHRISTIAN INTELLIGENCER.

ONE DOLLAR PER ANNUM.]

"I AM SET FOR THE DEFENCE OF THE GOSPEL."—Paul.

[PAYABLE AT THE END OF SIX MONTHS.]

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PRACTICAL.

A SERMON

Delivered before the Universalist Society in Norway,
January, 1824—By JABEZ WOODMAN, A. M.

[CONCLUDED.]

Isaiah xlvi. 21, 22.—“And there is no God else besides me; a just God and a Saviour; there is none besides me. Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else.”

Seventhly and lastly. Our duty to look to God for salvation and to none else. Since our heavenly Father, is such a Being, as he is represented to be, how rational is the injunction, in our text, to “look to him and be saved.” A satisfactory reason is here exhibited, why “all the ends of the earth,” should thus look to him and be saved, for says he, “I am God and there is none else.” It appears evident, from the scriptures, that salvation is of two kinds; general and special. God “is the Saviour of all men, and especially of them that believe.” We are not called on, my friends, to save ourselves, by making any atonement for sin. That is already done. Jesus Christ, whether we believe it or not, was made “sin for us who knew no sin; that we might be made the righteousness of God in him.”—2 Cor. v. 21. If God the Father did not give us an interest in Christ his son, before the world began, we can assuredly obtain any now; neither would it be proper, as I conceive, that we should be called on to look to him and believe or be saved in a special sense. But according as I understand the scriptures, God never made a soul, to whom he did not give an interest in Christ; hence, it is plain, that the injunction in our text is reasonable, and perfectly consonant with other concurrent testimony. The word is gone out and will not return void. The will of man must be subdued and will finally be swallowed up in the will of God. None of the invitations in the scriptures, will eventually prove ineffectual. God invites his rational creatures to look to him and be saved, not simply in the letter of the word, but with a positive declaration that his word shall be obeyed, agreeable to the verse immediately succeeding my text. “I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow, every tongue shall swear.” The justice of God “can never be satisfied with any thing short of what it requires, which is nothing less than the reconciliation, obedience, perfection, and happiness of the whole intelligent creation. You have, therefore, my friends, the utmost encouragement to turn your attention to the things of religion. God will aid and assist all your endeavors, to look to him for that salvation enjoyed by the believer. God can open and enliven the dullest mind. “He leads the blind, by a way which they knew not.” If you desire to come and receive instruction from him, you must make yourselves conversant with the scriptures of truth. It is in vain for you to think of coming to God in your understandings, and yet neglect the proper means of information. Though it is a fact incontrovertible, that God will finally extend the knowledge of salvation to all, yet he deals with his numerous offspring, as rational creatures. God has, in infinite wisdom, well connected the means of salvation, with the end. He commands us, through the medium of his servant, the Prophet Jeremiah, to “stand in the ways and see, and ask for the old paths, where is the good way and walk therein” “that we may find rest to our souls.”

If we would, therefore, have gospel rest, or in other words, believe and enter into rest, we shall do as men do, when they come to a place where two ways meet; they make a stand and view the roads and see which way they should take; they look about them and well consider, in order to judge which way to

steer; they look up to the way-marks or guide-boards, and read the inscriptions on them, which tell them where such a road leads and then judge for themselves which way to go. Now, in religious matters, the way-marks or way-posts to guide and direct men, are the holy scriptures. If you would, brethren, be wise for yourselves in the things of religion, you will do as did the Bereans in the apostolic day, who “were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily,” to see whether those things, communicated by the apostles, were consonant with the standard of truth.

If you would rightly look unto God and be saved, you will look for pardon and acceptance through the medium of the appointed “Shiloh,” “unto whom shall the gathering of the people be.” There is no other name by which we can be saved; and permit me in the bowels of love and compassion, to exhort you, well to consider the extent of his name, his sufferings and righteousness. Let his prevalent crying and tears, “yea rivulets wept from every wound and perspiring pore, and unknown sorrows, and all for the transgressions of sinners, be well considered.” It is a pleasing reflection, my respected auditory, that we are constantly under the protection and guardianship of that “God who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation.” This God is a being, perfect in his attributes, and all of which gloriously harmonize together and centre in love. Let us therefore, my brethren and friends, look unto him and be saved; for he is “God, and there is none else.” AMEN.

FOR THE CHRISTIAN INTELLIGENCER.

SKETCH PREACHER.—NO. 9.

Luke ix. 55, 56.—But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them.

The Redeemer was destined to act a momentous part on the great theatre of the world. It was, therefore, expedient for him, not only to make an ample display of his power, but a full exhibition of his mind and general temper. This was necessary to the influence and glory of his official character, as it enabled him to appear without any disguise. Without this exhibition, his disciples could not have determined, at least with certainty, whether he was a Leader that might be confidently trusted, and safely followed, or not. Had they found him, on due trial, to be powerful, yet cruel, or occasionally generous, but yet capricious, “wisdom which dwelleth with prudence,” would have dictated to shun all connexion with him.” His real character however, could not be fully ascertained, unless he was seen under various turns of fortune. That he should wear the semblance of courage and composure when dangers were distant, that he should be gentle and benevolent amid the caresses of friendship, and the glare of public applause, was perfectly natural. The consummate coward puts on the airs of intrepidity when no difficulties or dangers surround him. The churl and the misanthrope may appear generous and friendly where no draughts are made upon their liberality and good nature. But would he be equally magnanimous and dauntless where the clouds of adversity, with portentous horrors, thickened around him, when difficulties and dangers multiplied and pressed closely upon him? Would he be self-collected and amiable under great and accumulating reverses of fortune? Would his philanthropy and ardent love for sinners remain undiminished, fresh, and active amid the desertions of pretended friends, and the insults, indignities, and torments of implacable enemies? These are points, which must have been settled in the minds of the primitive disciples of Christ, before they could rationally enlist under

his banners. And it is by finding an answer to them in the affirmative, that we can reasonably embrace the christian doctrine in preference to every other. But it will be admitted by all, I apprehend, that few men, if any, have had a fairer opportunity of unfolding the real qualities of their minds, or passed through scenes in which it was more difficult to maintain an equanimity of temper, and a uniformity of character, than the Lord Jesus. His life was a continued series of disheartening conflicts. But on all occasions, from his birth till his death, at least on all which are left upon record, he was uniformly amiable. We discover no trace of inconsistency. He professed to be the Son of God, and the friend of man, and in public and private he manifested the benevolent nature of the divine Being, whose “tender mercies are over all his works.” In the intercourse of domestic and social, civil and religious life, he exhibited a temper worthy of imitation, and left examples which the wise will copy. This was eminently the case on the occasion, to the circumstances of which the text relates. Jesus was on his way to Jerusalem, and sent messengers forward to a village of the Samaritans, to make suitable preparations for his reception, on his arrival. But the inhabitants of the place peremptorily refused him admittance. Formally trampling upon his authority, they rejected the Redeemer and his doctrine. At this indignity, the hearts of James and John kindled into rage. They rehearsed the insult to their Master, and evinced their readiness to revenge it. “Shall we command fire to come down from heaven and consume them?” What a question for a professed preacher of the gospel to ask, in the first age of its promulgation. They had not however, arrived at those heights of clerical boldness which distinguish modern divines. They would have doomed the whole place to the flames of fire and brimstone forever, and that without hesitancy or ceremony. But the Saviour, steadily pursuing the gracious purposes of his mission, checked the mistaken impetuosity of these disciples, by this gentle, but powerful rebuke. “Ye know not what manner of spirit ye are of.” But we know, my friends, that they were of a spirit directly opposite to that of Christ. We know they were of a spirit that corresponds exactly to those systems of religion, which now pass currently in the world for genuine christianity. There is no conceivable difference, except James and John wished to kindle their fire in this world, and modern scribes desire a hotter one to consume their opposers in eternity. Here then, we have an exact exposition of the nature and tendency of Christ’s doctrine, contrasted with the nature and tendency of systems formed by his professed disciples. These primitive preachers undoubtedly supposed they understood the doctrine, and professed the spirit of their Master, and so do modern ones, who resemble them so perfectly; but the truth is directly the reverse. They were eager to destroy the unconverted Samaritans, but their Master was determined to preserve them. The spirit of their religion was hatred to their enemies, the spirit of his was love. The spirit of their doctrine was death and destruction to the impenitent, the spirit of his was life and salvation. Theirs breathed revenge and slaughter, his forgiveness and mercy. Here we have an infallible criterion of genuine and spurious systems of christianity. By this we can easily distinguish the true Christ from all false ones, and the true gospel from every other. Here is a light, by which we may distinguish those who are walking in the footsteps of Jesus, “the light of life,” from those who “walk in darkness.”

From this subject we briefly infer,

1. That all, who are advocating systems which call for fire, here or hereafter, to consume sinners, are practically opposing Christ and his gospel.—Though caressed by the world for their knowledge, they are ignorant of the Master they profess to serve, and deplorably destitute of self-knowledge. “They know not what manner of spirit they are of.”

2. Was the Redeemer now upon earth, and should he hear the wrathful denunciations which modern zealots heap upon each other, and upon the world, he would put them all to shame by a reiteration of the text, "Ye know not what manner of spirit ye are of," &c.

3. Should the day of general retribution, so long anticipated and dreaded, actually arrive, the Saviour take his seat upon the throne of worlds, the millions of the human race be summoned to hear his final decision; at this tremendous moment, should his professed servants arise to accuse and be " swift witnesses against" their brethren, and those to whom they were commissioned to " preach the gospel," he would effectually seal every lip in eternal silence by this pungent rebuke, "Ye know not what manner of spirit ye are of." He is "the same yesterday, to-day and forever," and the sentence he pronounced at the village of Samaria, he would repeat, though on the judgment seat, either in time or eternity. There he would declare, with the authority and compassion of a Saviour, "The son of man is not come to destroy men's lives, but to save them."

DOCTRINAL.

FOR THE CHRISTIAN INTELLIGENCER.

CHRISTIAN OPITULATOR--NO. 19.

We propose, at this time, to make some remarks upon 1 Tim., iv. 10. "God is the Saviour of all men, specially of those who believe." It is said that God is the Saviour of all men, in the sense that all men are preserved; have their days prolonged, and are made to enjoy the good things of this life; but, that the special salvation relates to that state of eternal blessedness, which awaits the believer, and him only. Now, to this we shall object, but not without giving our reasons for it. First; we object to the idea that the universal salvation mentioned in the text is a temporal one, because the most obvious sentiment contained therein is that the salvation visited upon all men is the same in its nature as that attending the believer which is specially experienced. Before people assert that the universal salvation suggested in the text relates to temporal enjoyments they must first prove that those enjoyments are ever denominated a salvation; and when this is done, (which we believe to be impossible to do) they must continue to prove, that the scriptures ever speak of Christ's being a temporal Saviour. Christ says, "my kingdom is not of this world;" and we believe that he never communicated a sentiment contrary to this, which should go to justify the idea above suggested. Christ says of himself "Thou hast given him power over all flesh, that he should give *eternal life* (not worldly prosperity) to as many as thou hast given him." God gave to our father Abraham, the promise that: "In Christ should all the families of the earth be blest; blest with what? with food and drink, and clothing, and preservation from temporal calamities, incident to human nature? Did not mankind enjoy these things before the promise made by God, that they should, in future be blessed in him? The fact is, in every sense, that Christ is a Saviour, it is and must be spiritual and not natural. Christ came down from heaven as the "true bread to give life to the world" not in a natural, but in a spiritual sense. He came to give eternal and not natural life; to impart heavenly and not temporal sustenance. Hence it cannot be said that the text intimates a natural salvation to all men and an eternal salvation to the believer.

But to exhibit the most obvious sentiment contained in the text. Let it first be remarked, that there is a fact asserted, (viz. that God is the Saviour of all men,) and secondly, the consequences attending faith in that fact, are intimated. These are, that such as believe that fact are specially saved. "Ye are saved by faith," says an apostle. There is a present or a special salvation, and there is a present damnation. Hence while he that believeth, entereth into rest; he that doubteth is damned; condemnation (or damnation) abideth on him. Thus "He that believeth shall be saved, but he that believeth not shall be damned." In both instances, it is plain, they are special or present. But

if we say as many imagine that, he that believeth shall be eternally happy, there must evidently be an inconsistency involved; because "believe" is an active verb and must govern an object: believe what? Answer, the truth. But what is the truth? Our text has asserted it to be as we before suggested, that *God is the Saviour of all men*. Now suppose we believe that truth, (and there must be a fact to predicate faith upon, before we can believe); will our belief render the fact more certain? Or if we do not believe it, "will our unbelief make the faith of God without effect?" Nay says Paul, Let God be true, but every man a liar." Hence should every man become a liar, by declaring that God was not the Saviour of all men: yet God must remain true, in his own declaration. Such as do not believe this truth, doubt and are damned already; but those who believe that God is the Saviour of all men, though they may "suffer reproach;" trust in him as the living and faithful God and are specially saved. They enter into rest. They are saved from doubts and a whole retinue of evils, which naturally follow in their train. We cannot conceive any propriety in the idea that, because God is the special Saviour of the believer, he cannot therefore be the Saviour of all other men, but their eternal condemner. There is no justification for such an idea in the text itself, nor in any other part of scripture. Besides: We cannot see why God is said to be, in truth, the Saviour of all men unless it be spoken in confirmation of the fact that all men must experience the advantages of his salvation. He cannot, in strictness of speaking, be called the Saviour of all men unless all men are saved by him; and that too, not in the sense of worldly happiness, which all orders of creatures enjoy in common with men as an establishment of nature; but in respect to that eternal life and immortality brought to light through the gospel.

ORIGEN.

FOR THE CHRISTIAN INTELLIGENCER.

THE SECOND DEATH.

According to promise, I now proceed *thirdly* to show the most probable meaning of the phrase "second death." It will be remembered that in the last number the idea was suggested and enforced, that if there is a second, there must also be a first death, and likewise that there must be some analogy between them to warrant the giving to them the same denomination. It was also shown that, by supposing the first death to be the dissolution of the body, and the second a state of eternal existence in misery; the necessary analogy is destroyed, and with it, all claims to consistency and truth. I shall look then for the two deaths, which have an analogy to each other, and in doing this shall inquire first for the *first* death.

The first death which man experiences is not his temporal dissolution, but, as is well known, it is a *moral death*: that death which came in consequence of transgression; and that too in which all men lay before regenerative resurrection, if I may be pardoned in thus expressing myself. This death must be experienced before temporal dissolution, or not at all in the earthly nature. Hence not natural, but moral death is the *first* death. That the scriptures warrant the idea that men are considered in moral death before regeneration, is abundantly proved. See John v. 24. "Verily I say unto you, he that heareth my word and believeth on him that sent me hath everlasting life, and shall not come unto condemnation; but is passed from death unto life." Again, Romans viii. 6. "To be carnally minded is death," v. 12. "Wherefore as by one man sin entered into the world and death by sin; and so death passed upon all men; for that all have sinned." Hence, Ephesians ii. 1. They are. "*dead in trespasses and sins.*" Accordingly says Paul, 2 Corinthians i. 9, 10. "But we had sentence of death in ourselves, that we should not trust in ourselves, but in God who raiseth the dead: who delivered us from so great a death."

Having shown that the scriptures recognize a moral death, which is indisputably the *first* death; I shall now look to see what the "second death" may be said to be. I inquire which is the next death, that which man may experience, after this primitive moral death, and which bears an analogy to it? Is it the death of the body? I think not; because it is

said of some that "over them the second death has no power." But as there are none over whom the death of the body has no power, I conclude this cannot be the second death, or that which may take place next in succession to the moral death above mentioned. The scriptures speaks of a death, of the same nature of the first, which is too often experienced before temporal dissolution. This is when a person, after having experienced the vivifying influences of the light of the gospel, relapses again into his former state of darkness and death. This, to such, is a *second* death. Such are called "cursed children, which have forsaken the right way and are gone astray." Now they could not have forsaken the right way and gone astray from it, unless they had once been in it;—unless they had once passed from death unto life. Furthermore we are told, "If after they have escaped the pollutions of the world—they are again entangled therein and overcome; the latter end is worse with them than the beginning. For it had been better for them, not to have known the way of righteousness, than, after they have known it, to turn from the holy commandments delivered unto them." Such persons may with great propriety be said to be *dead the second time*. The Church at Sardis had experienced this second death when John wrote to them. "I know, says he, thy works, that thou hast a name that thou livest and art dead." This church having once been washed, had again polluted their garments; had turned to the pollutions of the world and become a second time dead. This, to me at least, appears to be the second death.

Hitherto I have considered it in an individual application. But I have no doubt but that history and revelation will warrant it to be considered in a more general character. It appears probable that John, in the texts which suggested these remarks, had a more particular reference to the christian apostacy. He foresaw, that as under the Jewish dispensation there had been manifestly a falling away from the original spirit of their religion;—there would also be an apostacy from the pure spirit of ancient christianity. This he denominates the second death. Such an apostacy was predicted in scripture, and such a one actually took place. In his high wrought and figurative language, he undoubtedly considered the false doctrines which they imbibed—the idolatry which they practiced and the thousand nameless superstitions which they possessed, as a lake of fire and brimstone in which it is said "they have no rest day nor night, who worship the beast and his image." Now as the punishment was to be where day and night are reckoned, and as long as they worship the beast and his image, so I conclude that it was an event limited to time and can continue no longer than the beast was to be worshipped. The scriptures happily inform us how long the beast was suffered to be worshipped and how long his subjects were to be tormented by worshipping him. The period is forty and two months, which in our time, makes one thousand and two hundred and sixty years.

For a more particular explanation of this subject, A. R. and J. W. are referred to No. 16 of Mr. BALLOU's Lecture Sermons.

ORIGEN.

SWEARING.

St. Chrysostom proposes a singular method to facilitate the leaving off of this practice of customary swearing. "Wouldst thou know," says the father, "by what means thou mayest get rid of this wicked custom of swearing, I'll tell thee a way, which, if thou wilt take, will certainly prove successful. Every time whenever thou shalt find thyself to have let slip an oath, punish thyself for it by missing the next meal. Such a course as this, though troublesome to the flesh, will be profitable to the spirit; and cause a quick amendment; for the tongue will need no other monitor to make it take heed of swearing another time if it hath been thus punished with hunger and thirst for its former transgression, and knows it shall be so punished again if ever it commits the like crime hereafter."—Register.

"Swear not at all: neither by heaven, for it is God's throne; nor by Jerusalem, for it is the city of the great king; neither by thy head, for thou canst not make one hair white or black."

CHRISTIAN INTELLIGENCER.

PORTLAND, SATURDAY, MARCH 13, 1824.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

REVIVALS OF RELIGION.

In our reply to a question concerning religious revivals, (of Feb. 14,) the subject was rather abruptly concluded, for want of room. Though we meant to discountenance mere fanaticism and blind zeal, under the notion of reformation and revivals, we did not intend to exclude a zeal which was guided by knowledge and benevolence. It is good to be zealously affected in a good thing.

We neither asserted nor implied that all those who make a profession of religion in times of great excitement, either dissemble or are deceived. Some there are of all denominations, who hold the necessity of instantaneous conversions, in order to become christians, and who make loud professions, on being thus renewed, whose after lives are ornaments to their religion. To us it matters not by what name they are called, if they do but bring forth fruits unto holiness. It would be wounding to our feelings to hear any thing appertaining to pure and undefiled religion, treated with contempt. We call on those who condemn our publication by the gross, to point out an instance in which we have departed from this profession.

But we have a right to express our opinion on disputable points, in common with others; and those who would deprive us of this privilege must alter the laws of the State, or enervate our hand. Highly as we venerate the men of real piety, and with whatever delicacy we may treat their religious views, though in some points different from ours, we shall not spare a certain class of religionists, especially those with whom we are acquainted. It is our determination to adhere to a maxim which is too little regarded by many—*Great is the truth, and it will prevail.*

It is the dictate of purest benevolence to unmask hypocrisy, and expose the monsters concealed under a profession of godliness. We plead in justification, the example of our heavenly master. Is our work attributed to an evil spirit? so was his. Is the man who dare oppose such dissemblers denounced by the learned doctors? so was he, whose example we follow. Do some of those who pretend to be our friends, turn against us for defending our common cause? so did the friends of Jesus. On the one hand, the Saviour never discountenanced any thing that was good, even among his opposers; and on the other, he did not countenance their errors and hypocrisy. We "rejoice in being counted worthy to suffer" for following his footsteps. Blessed is the lot of a faithful soldier of the cross. We war with nothing except it oppose the reign of "the prince of peace;" and "the weapons of our warfare are not carnal, but mighty, to the pulling down of strong holds."

We hope it will be particularly observed, that, in these remarks we intend to suggest nothing unfavorable to those, of whatever denomination, who are misinformed concerning our doctrine, and would be willing to evince the purity of their motives, by reforming in their treatment towards us, as better information and opportunity may offer. That such misapprehensions of our views do actually exist, seems evident; since not a few candid and well disposed people have recently inquired of us, whether we did hold to religious REVIVALS, CONVERSIONS and REGENERATION. And it appears to be necessary to state, through this medium, what we have uniformly professed, preached and asserted on these subjects; and that is, *we believe in all which the scriptures teach upon these points.* Do our opposers believe any thing more? If not, we are not a "whit behind the very chief" of them, in this respect. It would rejoice our heart and soul to hear of a general revival among our brethren, as well as others in the State of Maine, and elsewhere. So far from opposing an awakening, we pray for it, and exhort them, "Awake thou that sleepest and arise from the dead, and Christ shall give thee light."

As to CONVERSION, the scriptural requisition is, "Repent ye therefore and be CONVERTED that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;" to which we as cheerfully assent, as to any principle of doctrine, embraced in the volume of revelation.

The REGENERATION, in which we believe, is also clearly taught by St. Paul in these words;—"Not by works of righ-

teousness that we had done, but according to his mercy he saved by the washing of REGNATION and the renewing of the Holy Ghost." In what respect then, are we behind others in a professed belief in those points of doctrine? If others admit them as expressed in scripture; so do we likewise. If they claim the right of explaining the words, "revival," "conversion" and "regeneration;" they cannot with good grace deny us the same privilege; and we ask no more. But if it be admitted that loud professions, like empty casks, have more sound than substance, and that the tree should be known by its fruit, not its name, we say then, let the world decide of the merits of our several professions, accordingly as we "purify ourselves in obeying the truth and loving the brethren."

And were by nature the children of wrath, even as others. Eph. ii. 3.

To explain this passage understandingly, we must, in the first place, ascertain the scriptural sense of the words "by nature," and in the second, show how men are "children of wrath," according to that definition.

1. Since the sacred writers have employed the word "nature" to express measurably different meanings, there can be no impropriety in understanding it with due limitation, in the text before us. It should be so defined as to agree with the sense of the context, and with the known constitution of things.

Nature sometimes signifies the birth and education of people. Thus: "We who are Jews by nature, and not sinners of the Gentiles."—Gal. ii. 15. That is, we who are born Jews, and educated to believe in one God, instead of being idolaters.

But in Romans ii. 14, the word nature, is used in a very different sense, in favor of the Gentiles, and not to the credit of the Jews. "When the Gentiles, which have not the law, do by nature the things contained in the law," &c. Here the word implies, their constitutional or natural sense of right and wrong, by which they obeyed the revealed law, though nominally unblest with revelation.

In 1 Cor. xi. 14, 15, nature imports, the prevailing sense of people, in relation to certain practices and customs. "Doth not even nature itself teach you, that if a man have long hair, it is a shame to him," &c. Nothing therefore can be more unreasonable than to insist on a definition to the word, in the text we are considering, by which it will militate against the assertions in the context, and the known order of things. By turning our eye to the preceding verses in the chapter, that state is explicitly described, which in the text is called natural. "You who were dead in trespasses and sins"—but this could not be till they had actually trespassed and sinned. "Wherein in times past ye walked according to the course of this world" &c. That is, they had pursued a wicked course, and become habitually sinful. By long indulgence, iniquities become natural, and produce but little remorse. But had their faculties and moral capacities been originally perverse, the charge of criminality would have been groundless; for the only way in which such faculties could be abused, would be to exercise them in virtuous, instead of vicious, pursuits. The context abundantly implies, that, nature in the text, imports an habitual course of sin.

2. By the brief remarks which have been made we shall with the greater convenience and accuracy understand what is meant by "children of wrath." They were so, on account of their circumstances and education. The Jews entertained an enmity (as it is called in verse 15, of this same chapter) towards the Gentiles, and held them in utter contempt; and on the other hand, the Gentiles were no more friendly to the Jews, but viewed and treated them in a similar manner.—The first lessons of instruction, received by their children respectively, were calculated to enkindle wrath. They were also transgressors of the law in many respects, "and the law worketh wrath." Indeed it was a violation of the law of reason and revelation for Jews and Gentiles to entertain such enmity towards each other. If "death in trespasses and sins;" "walking in the course of this world;" being "children of disobedience," would expose men to the punishment or wrath of the law, then were those spoken of, rightly denominated. Yes, all the wrath or anger which can properly be attributed to Deity, is revealed in the execution of the law on transgressors. God makes known his disapprobation of sin through the medium of his law; and the punishment it inflicts, are called his anger, fury and indignation. But that no positive personal wrath can exist in the mind of God, is evident both from reason and revelation. The words which next follow the text, heading these remarks, are an unanswerable refutation of the popular notion that, "children of wrath," means the objects of God's personal, actual displeasure and vengeance. So far from supporting such an unphilosophical and arbitrary definition, the apostle asserts, most explicitly, the opposite doctrine. Thus: "And we are children of wrath, even as others. But God who is rich in mercy, for his great love, wherewith he loved us, even when we were dead in sins." Nothing can be more demonstrable than that Jehovah possessed no disposition towards those children of anger, incompatible with "rich mercy," "great love," and "saving grace." Those who would condemn this doctrine, must recollect that their denunciations should be levelled against St. Paul, by whom it was promulgated.—The text is also practically instructive.

Let us beware that we do not corrupt the affections and lives of the rising generation by instilling into their minds prejudices against others, as unjust as those which prevailed

between Jews and Gentiles, and thus make them as much the children of wrath. Much, very much depends on the manner in which we are educated. An infant, taken and educated by the savages, will imbibe most of their habits, and seem to inherit their nature. Children, it is seen, participate involuntarily of the religious prejudices of their parents, and eye with suspicion and contempt those of some particular sect, the tenure of whose lives they have more reason to admire. Feelings in themselves the most unjustifiable, become a kind of second nature. Habit confirms what instruction and example imparted; and those who would otherwise have lived like brothers indeed, are habitual foes. To such an extent are these things carried, even among those who profess the most piety, that it is only necessary to know a man believes in some offensive doctrine, and indignation burns in the heart and kindles on the cheek, in a moment. What a disgrace to all that is called by the name of christianity! How long will these things continue? Whose heart does not bleed with anguish that professing christians should be such "children of wrath?" Oh! was not the Deity "rich in mercy" and "great in love," what would become of such professors? Reader, let us take heed that we are not included in that class of religionists.

THE BIBLE.

We transplant with pleasure into our columns, the following beautiful and animated description of the effects of the Holy Scriptures, without note or comment, taken from a printed discourse, delivered several years since by the Rev. Dr. PAYSON, of this town.

"Nor have its effects been confined to individuals. Nations have participated largely in its benefits. Armed with this volume, which is at once sword and shield, the first heralds of christianity went forth conquering and to conquer. No less powerful than the wonder-working rod of Moses, its touch crumbled into dust the temples of paganism, and overthrew, as in a moment, the immense fabric of superstition and idolatry, which had been, for ages, erecting. To this volume alone it is owing, that we are not now assembled in the temple of an idol; that stocks and stones are not our deities; that cruelty, intemperance and impurity, do not constitute our religion, and that our children are not burnt as sacrifices at the shrine of Moloch."

NEW PUBLICATIONS.

Br. JOHN S. THOMPSON, has commenced a periodical work, at Rochester, N. Y. entitled "Rochester Magazine and Theological Review," published monthly, at \$1 per year. It is to be devoted to the dissemination of enlightened liberal sentiments. We have not received it, but from the acknowledged talents of the editor, we may expect much.

Proposals have been issued by the Rev. Richard Carrigue, of the city of Hudson, (N. Y.) for publishing a paper, semi-monthly, entitled "The Messenger of Peace." Br. C. was formerly editor of the Religious Enquirer, and from his known talents and experience while conducting that publication, we cannot but anticipate a valuable acquisition to the cause of literature and religion.

NOTICE TO SUBSCRIBERS.

The Editor takes this opportunity to express his acknowledgements and sincere gratitude to all those subscribers who have complied with the conditions of this publication; and though unpleasant the task, IMPERIOUS NECESSITY compels him to remind DELINQUENTS (especially those in ARREARS for the SECOND volume) that IMMEDIATE PAYMENT will be expected. If subscribers cannot make remittances for ONE paper annually, how can the editor pay the PRINTER for TEN or TWELVE HUNDRED? To prevent delays, remittances may be made, by mail, at our expense.

Persons wishing to become subscribers, will please send us one dollar inclosed in a letter or otherwise.

MARRIED,

In this town, on Monday evening, by Rev. Mr. Streeter, Mr. John Simonton to Miss Hannah W. Thomas.

On Wednesday afternoon, Joseph Bonney, Esq. of Turner, to Mrs. Hannah Waite.

By Rev. Dr. Payson, Capt. Edward Waite to Miss Mary Hastings, daughter of Mr. Jonas Mills.

By the Rev. Mr. Ripley, Mr. John Gould, of Eastport, to Miss Caroline Mussey.

DIED.

In this town, Mrs. Margaret Freeman, aged 84.—Mr. Nicholas Shea, aged 48.—A child of Mr. Howell Smith, aged 2 y.

In New-London, N. H. Dec. 23d, Mr. Thomas Pike, in the 84th year of his age. He was an early settler in the town where he died, and a firm supporter of his country's rights—He had for a long time been a professor of the Christian Religion, and died in the triumphant faith of the certain salvation of all men, through Jesus Christ our Lord. A discourse was delivered on the occasion, by the Rev. Robert Bartlett, of Hartland, Vt. from 2 Tim. iv. 7.

"Balfour's Inquiry."

A few copies of Mr. "BALFOUR'S INQUIRY," remain on hand, which may be had at the subscription price, \$2 00, if called for immediately, as the subscription paper is not yet returned.

POETRY.

CONSOLATION TO MOURNERS.

Sweet is the scene where virtue dies,
When sinks a righteous soul to rest;
How mildly beam the closing eyes!
How gently heaves th' expiring breast!

So fades a summer cloud away;
So sinks the gale when storms are o'er:
So gently shuts the eye of day:
So dies a wave along the shore.

Triumphant smiles the victor brow,
Fann'd by some angel's purple wing,
O grave! where is thy vict'ry now?
Invidious death! where is thy sting?

A holy quiet reigns around;
A calm which nothing can destroy;
Nought can disturb that peace profound,
Which their unfetter'd souls enjoy.

Farewell! conflicting joys and fears,
Where light and shade alternate dwell!
How bright th' unchanging man appears,
Farewell! inconstant world! farewell!

Its duty done, as sinks the clay,
Light from its load, the spirit flies!
While heaven and earth combine to say,
"Sweet is the scene where virtue dies." [Eng paper.]

FOR THE CHRISTIAN INTELLIGENCER.

THE MORALIST—NO. 4.

In my last, an attempt was made to exhibit, in a striking light, the acknowledged, but too little practised importance of "speaking the truth," in the ordinary transactions of life. But on reviewing it, its deficiency is apparent. So indispensably necessary it is, that this first principle in the doctrine of human duties, should be distinctly understood and scrupulously regarded by all, in order to render their lives conducive to individual and social felicity, that it is deemed proper to bestow upon it some further remarks. There are two things which relate to this subject, that require our undivided attention. First. Did men conscientiously and habitually regard and estimate Truth as they ought, there would be no necessity for laying them under the obligations and penalties of oaths, to confirm their declarations. The man of real veracity is God's noblest work; and needs no imposition of oaths to insure his telling "the truth, the whole truth." But owing to the little responsibility which is realized among men in the ordinary intercourse of life, the practice of putting under oath, universally prevails. The principle I am endeavoring to enforce, is too much disregarded by many, unless called into operation by the presence of a magistrate. They should consider themselves as constantly under the eye of the Supreme Magistrate of the Universe. Secondly. From the practice of "legal swearing," as it may be called, can we not discover the rise of that injurious habit of profanity, against which I have borne testimony. So long as men of known veracity are compelled to be put under oath, to render their word valid, is it to be wondered, that suspicious characters should avail themselves of similar style, to give currency to their declarations. Indeed, no one can dispute but that in many cases, the denunciations which profane men wish upon themselves, in case their assertions are untrue, are meant and received as solemn oaths. To prevent, therefore, the occasion of such evils, and to keep pure the springs of moral principles, by which moral actions assume their character, let every parent, instructor, and guardian of children, be conscientiously watchful in dictating the language of unpolluted infant lips. How true the saying,

"Tis education forms the tender mind,
"Just as the twig is bent the tree's inclin'd."

New Association in contemplation.—The brethren of the Universalist Society, in Westmoreland, N. H. respectfully invite such of the brethren in the ministry, and others, as can find opportunity to attend, on the second Wednesday of June next, for the purpose of public worship on that day, and to take into consideration the expediency of forming an association of Universalists in that State.

New Society.—A new Society by the name of "The First Society of Universal Restorationists," has been lately formed at Lempster, N. H.

MISCELLANEOUS.

FOR THE CHRISTIAN INTELLIGENCER.

SACRED MUSIC.

MR. STREETER.—Should you consider the following worthy a place in your paper, I may offer, in future numbers, some hints to Singers for their improvement in public performances.

To those who value Sacred Poetry, or whose ears are pleased with harmonious sounds, the singing in our congregations is an interesting and agreeable part of worship.

"Music, to rapture, swells the list'ning ear;

"All the soul fills, as with devotion's fire."

It forms, with other parts of devotion, a becoming variety, and is well adapted to lead the mind from sublunar things, to contemplations upon that high source of all good, from whence our blessings flow. Considering Sacred Music in this light, and as a source too of the highest rational amusement, in which both sexes and all ages may, with equal propriety, engage, it would be pleasing to see an increasing attention to it—and that none, possessing the natural qualifications to become Singers, (and there are few who do not) would neglect to cultivate this science, for their own satisfaction, and the gratification of their acquaintance.

HARMONIO.

FOR THE CHRISTIAN INTELLIGENCER.

MR. STREETER.—Through the medium of your paper I wish to expose some practices of priesthood, which are afloat at this day.

Not long since, one of Calvin's missionaries. (in the town of Guilford, N. H.) in conversation with a friend on doctrinal subjects, was asked, "if he believed there was virtue enough in the blood of Christ, to save all sinners;" to which he replied, he believed there was; and to tell the truth, "did not believe that any mortal that ever has, now does or ever will exist, will be miserable forever. But, said the missionary, it would not do to preach the doctrine of universal salvation, though it can be fairly proved by the Bible; for if it was not for the fear of eternal torment, neither *property, reputation, nor life itself* would be safe." Though I may not have used the precise words of the missionary, I have given the substance of his answer.

Now, Mr. Editor, how do such acknowledgements harmonize with the man's profession and occupation? Or how can he be accounted honest and sincere in making them? If the missionary does not believe in eternal misery, why preach it to the people? Should not such men be held in suspicion?

But that he is not a believer in Universal salvation is evident, (I mean a real believer) because, if he was, he would not think the doctrine licentious; he would know it was not, by his own experience. His opinion is that it will not do to preach the truth, lest it should convert men into rogues, highway-men and murderers. Then of course, he would be willing to have men hear a false doctrine, that it might make them honest. The plain English of all this is, that preachers must be dishonest and preach what they believe to be *false*, to make their hearers honest, and speak the truth!! Well done missionary! perhaps you judge others by yourself. Such Calvinistic consistency will do to hold up to such people as say, that if they believed all men would be saved, they would lie, cheat, rob, murder, &c. To such I would kindly suggest, whether they are, at heart, any better than such characters as they would openly be, were it not for fear of hell-torments.

C.

BALFOUR'S INQUIRY.

The subscriber feels it to be a duty, which he owes to his numerous friends and the public, to call their attention to a Work recently published, entitled "An Inquiry into the scriptural import of the words SHEOL, HADES, TARTARUS, and GEHENNA: all translated HELL, in the common English version. By Walter Balfour."

Having labored many years to persuade men into the religious views, which this work is admirably calculated to establish and defend, the subscriber feels no common degree of satisfaction in finding, that what he has feebly endeavored to vindicate is now espoused by abilities and endowments which are compatible with the vast merits of the subject.

This work is recommended to Universalists as being wonderfully calculated to clear up those passages, in which the word *hell* occurs, and to show that in its legitimate sense it gives no support to the gloomy doctrine of a future state of sinfulness and misery.

This work is recommended to the clergy, who continue to preach the doctrine of eternal torments in *hell*, as a work which cannot fail to redeem their minds from the worst of all bondage, and bring them into the enjoyment of that faith and hope which correspond and harmonize with their benevolent desires, and prayers, which they are in the habit of offering for all men.

The attention of the public, and of every christian denomination is most fervently solicited to this work, it being an effort of much labor, designed for the purpose of accommodating both the learned and the unlearned with an understanding of many important facts relative to divine revelation, calculated to free the sacred oracles from a doctrine which has so long repelled the heart, and tended to infidelity. Freed from this portentous cloud of darkness and error, rendered dense by blind tradition, the divine oracles shine forth in their native splendor; nor will they fail to attract every eye, to irradiate and warm every heart.

HOSEA BALLOU.

BY ALBION K. PARRIS,

GOVERNOR OF THE STATE OF MAINE :

A PROCLAMATION,

FOR A DAY OF

PUBLIC HUMILIATION AND PRAYER.

As we are dependent upon our Creator for life and health, and every favor, it becomes us constantly to spread our wants before Him, by prayer and supplication. Being offenders in His sight, our prayers should be attended with confessions of sin, and flow from contrite hearts. The command to pray without ceasing does not supersede the necessity of devoting special seasons more exclusively to that duty. If the family should offer their daily devotions; if the christian congregation should appear before the Lord in his courts, as often as the holy sabbath returns; it is no less becoming for the people of a whole State, whom God regards in many respects as one collective body, to seek his favor at the opening of each returning season, and celebrate his praise with thanksgiving when He has crowned the year with his goodness.

From the first settlement of our country, it has been deemed proper and convenient that the Chief Magistrate should designate and recommend a day for each of these purposes, by public proclamation. In conformity with this usage I have thought fit, at the return of the usual period, to appoint, and, with the advice of the Council, do hereby appoint THURSDAY, the first day of April next, as a day of PUBLIC HUMILIATION, FASTING AND PRAYER throughout this State; requesting that all denominations of christians, and all ranks and orders of men would assemble in their respective places of public worship, that we may unitedly implore the favor of God for ourselves and each other, for our State, our Country, and the whole family of man.

While approaching the Father of Mercies, in supplication, may we not be unmindful of our debt of gratitude. Let us thank Him for the civil and religious blessings with which our country abounds; for the multitude of His mercies, pertaining to this and the future world, with which our years and days are filled. Let us bless Him for His kindness to our fathers and to ourselves;—For the goodly heritage He has given us;—For the mild and equal government He has placed over us;—For long seasons of tranquility and peace;—For the light of literature and science; and for the everlasting gospel of his beloved Son.

Remembering that we have slighted all his goodness, and that our individual and collective transgressions are multiplied before the Holy One of Israel, let us with one consent rend our hearts and not our garments; and looking to the Lamb of God, who loved us and gave Himself for us unto death, let us beseech Him to remove our transgressions from us and receive us into that favor which is life eternal. Let us entreat Him to think upon us for good and to grant us this year a favorable seed time and an abundant harvest; to bless the citizens of this State in their Fisheries, Manufactures and Commerce, and all their lawful enterprises, possessions, enjoyments and labors;—To save us from famine and pestilence, and conflagration, and war;—To smile upon our Colleges, Academies, Schools and Seminaries of every grade;—To incline the hearts of the rising generation to the observance of his law;—To bless the ministrations of the Gospel, and vouchsafe the means of knowledge and salvation to every family and every soul; and to guide and prosper all those who seek the peace and enlargement of Zion and the best interest of their fellow men. And on this occasion may our hearts be lifted up to the fountain of wisdom and grace for all in authority, whether they frame or execute the laws, or judge between man and man; that He would guide their counsels, sustain their burdens; and make them blessings to the people.

Let us implore the same mercies for every sister State, and for the whole confederated Republic; that He would enable the President of the U. States and the general Legislature to avoid collision with other nations, and direct the affairs of this great people for the general welfare;—that He would prolong our peace and prosperity; and dwell with us and our children to the latest period of time. And remembering the whole family of man, let us fervently pray that the rod of the oppressor may be broken;—that war and violence and every evil work may cease unto the ends of the earth;—that the darkness may flee away, and the true light arise upon all nations, and that the kingdoms of this world may soon become the kingdom of our Lord and Saviour Jesus Christ.

And I do earnestly request that labor and recreation may be suspended, and that the said day may be entirely devoted to religious solemnities.

Given at the Council Chamber, in Portland, the twentieth day of February, in the year of our Lord, one thousand eight hundred and twenty-four, and in the forty-eighth year of the Independence of the United States of America.

ALBION K. PARRIS.

BY THE GOVERNOR:

AMOS NICHOLS, Secretary of State.

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